

UC-NRLF



\$B 262 903



YA 02593

JAMES G.
ADDERLEY

LIBRARY
OF THE
UNIVERSITY OF CALIFORNIA.

GIFT OF

Rev. H. L. Wheeler, Watertown,
1900 Mass.

Received

Jan. 1899

Accession No. 78122. Class No. 312

116
4

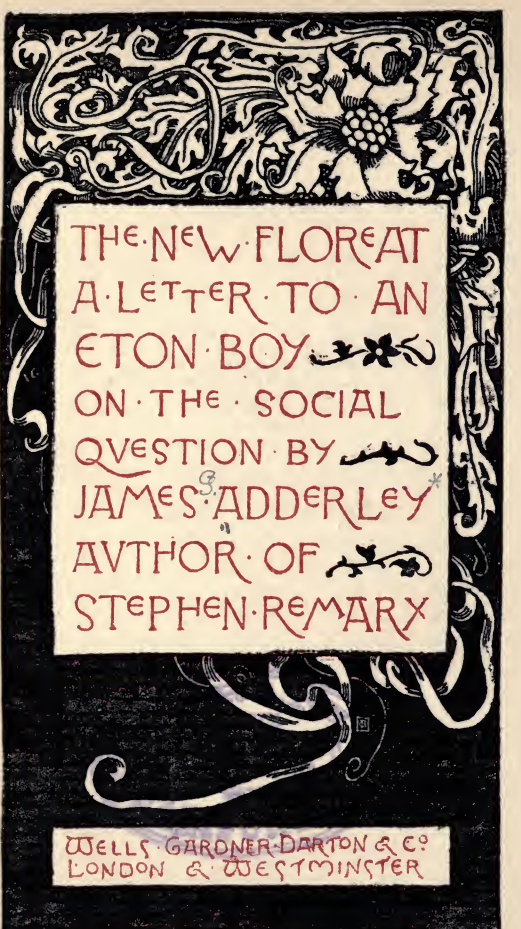
DEC 15 1899

Given in the name of Sarah Freeman (Ellis) Wheeler
(1826-1891) of Watertown Massachusetts by her son
Horace Leslie Wheeler M.A. B.D. (Harvard) 111-1899

THE NEW FLOREAT



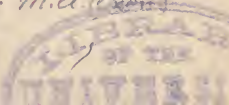
Digitized by the Internet Archive
in 2007 with funding from
Microsoft Corporation



THE NEW FLOREAT
A LETTER TO AN
ETON BOY
ON THE SOCIAL
QUESTION BY
JAMES^{G.} ADDERLEY*
AUTHOR OF
STEPHEN REMARK

WELLS GARDNER DARTON & CO
LONDON & WESTMINSTER

*Hon. James G. Adderley M.A. (Oxon.)
B.A. (Ch. Ch.) 1885



HD8390
A2



1894

FIRST EDITION, *October*

SECOND EDITION, *November*

78122

PREFACE

That the reader may understand the object of this publication, I print first of all an epistle which I received from Dick at the end of his last summer half, in answer to which I penned this tract (for a tract it is, I am afraid!). I have asked Dick's permission to publish his letter, and he has no objection, though he does not see that it can do any good.

J. A.

DICK'S LETTER.

*REV. JOHN SMILEPEACE'S,
ETON COLLEGE, July 15th.*

DEAR MR. ADDERLEY,—

I thought you would like to know I was in Vassall's room last week and saw your book "Stephen Remarx" on his table. You know the fellow I mean, an awful sap, but not a

bad sort, only he talks awful rot in Pop about Socialism and raising the masses. He was the only fellow who voted in favour of those stupid miners last year when we had a debate on the coal strike. As it was beastly wet last Sunday I read your book right through after chapel, and I want to know what you're driving at. You seem to think there's a lot of religion mixed up with this confounded Socialism. Cant say I see that. I believe its a lot of bosh all made up by those agitators, who make a good thing out of it, stirring up strikes and rows. Faversham says one of those labour leaders you seem to admire so much gets £500 a year, and does nothing all day, and beats his wife. He says its a well-known fact, which his pater, Lord Verrileigh, swears to. Besides, where the religion comes in, I cant see. Why, I always thought parsons were good Tories, but these fellows will smash up your Church if you dont look out; and you seem to think them all right. Didn't God make all the different classes of society, and mean the poor to be kept in their places? Of course I think it is all right to give the poor beggars what you can, and I'm sure I spent all Whit Monday afternoon on the river with those Hackney Wick fellows, and the

girls gave my tutor a lot of flannel and things for the mission; but what have I got to do with social questions? I cant be bothered with all that. I am not a parson, and I shant be one. But still I'd like to know what you mean about all this—and do write straight. Your book is all mixed up in a muddle. I dont know whether to laugh or cry, and I am sure some of it isn't true. By the bye, the minor was confirmed yesterday; 180 fellows were all done at the same time. I wish you were here to tell me my Sunday Q's. There is a question about the rich man and Lazarus which I cant answer. I shall have to go and ask my dame. Now, good-bye. Do come to Beaminster in the holidays, or anyhow look me up at the House when you are in Oxford. I am going up in October. Mind you answer this letter.

Your affectionate

DICK.

P.S.—I've written a rippin Vale! all about the "Silver Thames" and "Henry's Holy Shade"; awfully good and original, I think.



THE NEW FLOREAT

DEAR DICK,—

You say you "can't be bothered" with social questions. You are not the only person who says this. Plenty of people say they can't be bothered. To my mind, everybody who calls himself an Englishman, a patriot, or a Christian ought to allow himself to be very much bothered indeed about these things! People say that "agitation" is a very bad thing and "agitators" are very wicked people. This is not true. Agitation, conducted on sober, orderly principles, (and there is no reason why it should not be so) is a very necessary thing

indeed. Experience has, alas! taught us that unless there is a certain amount of agitation about an evil in our midst, very little is done to remove it. Possibly you think that agitators cannot be in earnest. You think they are paid large sums of money for what they do, and therefore must be hypocrites. Even if they were paid largely it would not necessarily follow then that what they said was untrue. There are many people who are paid very large sums of money for teaching and preaching, and yet they say many things that are very true indeed. But, as a matter of fact, the "agitators" are not paid large sums; some of them are very poor, and most of them work very hard. I am a personal friend of some of the leading men of this kind. One of them wrote to me the other

day telling me that for three months he had spent, on an average, twelve hours a day away from home on his work! "I am but an occasional lodger in my own home," he writes. Now, this does not sound like being a hypocrite and not in earnest, does it? Then they are supposed to simply pander to the mob and only say to them what they know is popular, regardless of truth. But this again is contrary to fact. I have heard a great labour leader deliver an oration to working men, which could only be properly described as a "Lay Sermon on a Moral Subject." Another leader told me that he had made himself unpopular with his hearers by perpetually insisting on the moral side of labour questions. Another wrote to me a few months ago, saying, "Whatever work I do it will



always be done on religious lines." Moreover, if people really think these men are quite in the wrong, it is their bounden duty, at least, to take the trouble to publicly tell them where and why they are wrong. If they are hurrying the country down a precipice to ruin, then it is criminal for any one to stand outside, with his superior knowledge, and say he can't be bothered.

I am not asking you to take their side, but I am appealing to you to do something, at least, when you grow older. I want you to feel that apathy is a sin in the face of the awfulness of the social problems, and that if you love your country at all you will resolve that in some way or other—by prayer, by writing, by conversation, by public action, by private endeavour, by some means or other—

you will take your part in the movement now going on towards what is called the solution of social problems, but which I prefer to call the grand battle between good and evil.

You reply, perhaps, "Why should I? What has it got to do with me?" It has everything to do with you. You are an Englishman. Well, then, everything that in any way sullies the fair name of England among the nations of the earth calls for the active interference of all patriots. And you are a Christian. You say "Our Father" every day; what does that mean but that all men and women around you are your brothers and sisters? If then it can be shown that our social system is causing our brethren to suffer unjustly and to live lives which are not such as men and women were meant to live,

again your active interference as a Christian is demanded.

Now, perhaps, you are saying, "Let's get to facts. No more of this beating about the bush or this moralising. What is the Social Problem? What are these evils you talk of?"

First of all, then, we are face to face with a terrible, and apparently increasing, *Warfare between employers and employed*. In the year 1891 there were 893 strikes and thirteen lock-outs in the United Kingdom. In 676 cases there were no less than 266,885 persons affected in one way or another by the dispute. You will say, "Exactly so; strikes are the cause of all this disturbance; just leave things alone and all this strife would not be stirred up." Now, my dear friend, that is a silly method of argument and one which

you would not dream of employing about any other subject. If you found two dogs fighting, you would not say, "The fight is the cause of the disturbance," but you would look nearer and find that there was a bone about which they were fighting. So with employer and employed. If you take the trouble to look into the matter, you will find there is a real "bone of contention" between them—that they are not fighting for the mere sake of fighting. God knows the men don't want to strike! Would any father in his senses subject his wife and little children to the horrors of a strike for no purpose? Certainly not. I lived in the midst of the Dock Strike in London in 1889, and I know what a strike means. Believe me, dear friend, if you look into the matter you will find that there are

real evils which need redress, conditions of labour which are not fair nor just, and the only reason why men resort to strikes is because there seems at present to be no other way of obtaining redress. But possibly you think, dear old Dick, that the working men have no right to complain at all, even if their lot is hard. I fear you look upon them more like machines than human beings, machines for turning out money by their labour for their masters. Now, I believe, Dick, it is just because the men have been looked upon like this so much in times past that we are now in the midst of all this disturbance. We have forgotten that men are not machines, but living creatures with feelings that can be hurt, with bodies that can be worn out, with intellects that may be stunted and not allowed to expand and

grow. We have looked upon a man as a commodity, as equivalent to so much labour to produce us wealth, but as nothing more. Hence, while a poor man is grinding his life out in long weary hours for a handful of shillings a week, the shareholders in the company who employ him go on quite unconcernedly pocketing 10 or 15 per cent. Can you wonder, Dick, that men strike when they get an opportunity? The wonder is that they don't do something worse, though a strike is bad enough. It is a barbarous method and one which, it is to be hoped, will not be employed much longer, for it does a great deal of harm. The dislocation of trade is the smallest part of the harm that it does; the greatest is that it adds to the sin of the nation in making men on both sides more envious, malicious, hard-hearted and

cruel than they were before. But I shall have more to say about this when we deal with Trades Unionism. At present we are concerned rather with the evils themselves, and not so much with the remedies proposed or the methods employed, rightly or wrongly, for diminishing them. The first social evil is the warfare between employer and employed.

The second is the alarming increase of *Extreme Poverty*. Though statistics may show that, as a whole, people are becoming better off, there seems to be no doubt that a large number of persons are becoming poorer. The body of the "unemployed" swells every year. They are now spoken of as a "class," and are dealt with in Blue Books as a necessary evil, something to be expected year by year, like the November fog. In East London alone

there are 100,000 persons who are described by an absolutely reliable writer as "very poor," that is, "at all times more or less in want: they are ill nourished and poorly clad." The same writer declares that there are 200,000 besides who, though not in utter want, yet lead lives which are "an unending struggle." Or, if you look at the whole country, you will find that there are 18 paupers in every 100 persons over 65, and 24 paupers in every 100 persons over 70. And this, mark you, in the richest country of the world. You should go down to the docks, my dear Dick, and see the men wearily waiting to get work day after day. You should hear the Superintendent of the Docks tell you as he told me the other day, that he had two hundred men on his list who had

only had ten days' work in six months ; you should come round visiting with me and hear a poor wife tell you how her husband went out at five o'clock to seek for work and has just come back at four in the afternoon, weary and footsore, having walked many miles and still has got no work. Then realise what this means to a family of hungry children or to the man himself : to the children it means going to school without any breakfast worth speaking of and coming home to a miserable tea ; to the man it means such weakness of body and poorness of blood that when he manages to get work he very probably will knock up and not be able to do it. On all sides we see evidences in the East End of underfeeding : men diseased and broken down, children with eyes gummed

together with blight and mouths breaking out in sores. Nor is it only a question of food. What about the clothes? A lady writes to me these most suggestive words: "When a working-man buys a pair of boots it means half his week's income." Dear Dick, please never use hard and cruel expressions about poor people. If some of them do seem to you repulsive, just ask yourself, "What should I have been if I had had their disadvantages?" And consider, too, their wonderful patience and love for one another. It would surprise you to know of the numberless kindnesses they show one another, sending each other food, &c., in times of illness or great slackness of work. And it won't be set right merely by our almsgiving. That no more gets to the root of the

evil than Nervine does to the bottom of toothache.

There are various causes for this unemployment, and we must find them out and deal with them. Some fall into the ranks of the unemployed through sheer inefficiency. This points to the need for technical education. Others through the fact that there are more men in a particular trade than are needed to do the work. This points to the need for opening out fresh fields of industry by which the pressure can be relieved. Here again you see the evil appears on the surface, but the causes must be sought by patient investigation and study. I need hardly remind you that I am only lightly touching on these matters, and am not attempting to deal exhaustively with them. I am only concerned

with the first question. Is there a case for inquiry? Ought an Englishman to be bothered by social problems?

Now, a third great evil, or class of evils, may be put under the heading of *The unfair and cruel Conditions of Life and Labour of large numbers of Persons*. Always remember who these persons are. They are no foreign race of niggers, though even if they were you would be bound to consider them; but they are your own flesh and blood and, according to our Christian doctrine, your own brothers and sisters. "Cruel conditions of life" are exemplified best by the bad *housing of the poor*. Certainly, tremendous improvements have taken place of late in this matter, but it is only because the old policy of apathy and indifference which, dear

friend, I am trying to dissuade you from, has been given up. It was only five years ago that the Report on the housing of the working classes revealed a most appalling state of things going on in our very midst. There was terrible overcrowding. In one place there was a house of six rooms containing six families, eight persons were living in one room. In another case eleven families were living in eleven rooms; in another, twenty-six persons in six rooms; in another, thirty-eight persons in one house; in another, six persons were living in an underground kitchen; and eleven persons in two rooms where fowls were also kept. Then, there were many houses where the water supply was defective and the drains and sanitary arrangements very bad. In some

houses noxious trades were being carried on, such as rag picking, rabbit pulling—which is very bad for the lungs because of the fluff—and sack making. In some cases costermongers kept their stock, vegetables and fresh (!) haddocks, under their beds. There were many cases of damp walls, houses built back to back, with no back yard, and so on.

There were cellar dwellings, also, though they are illegal. In one case nine persons were living in a cellar 12ft. by 10ft. and 6½ft. high. And this sort of thing, dear Dick, was going on not far from your London house. How little do you think of these things as you lounge in that jolly room of yours where you let me rest sometimes. Why, let me see, you have got three rooms to yourself alone, haven't you, at Bea-minster, and two in Grosvenor Square?

And I daresay it will surprise you to learn that there are some cases of very bad housing even in the country. When I was staying at Beaminster last summer with you I made inquiries, and I found no less than six disgraceful cases on your estate. One was Brown's. You remember the family who nearly all died of diphtheria. Well, did you know, Dick, that it all came from the bad water? Of course, directly I told Mr. Walker, he had it set to rights; but I want you to know these things yourself, and to grow up as a good landlord who will never have anything of this kind wrong for two days together on his estate. You must remember that in a few years time, when you come of age, you will be directly responsible for everything that is done wrong on your estate,



which you could put right if you chose. So please don't go on talking of all this kind of thing as "rot," but set to work and think about it.

Well, now, we will take another evil. It is called *The Sweating System*. This is a system which prevails in many trades, such as tailoring, shirt making, mantle making, furriery, boot making, cabinet making, and chain and nail making.

The evils of sweating arise from a "middleman," as he is called, employing others under him to do the work, which he has undertaken from another man or firm at very low wages, so that he can get the work done quickly and still make a profit. This is called "sweating" them. The Royal Commissioners, who made inquiries about this system a few years

ago, described it as "Taking advantage of the necessities of the poor and helpless by forcing them to work too hard and too long for starvation wages." "The evils," they say, "can hardly be exaggerated." The earnings are barely sufficient to sustain existence. The lives of the "sweated" are lives of "ceaseless toil, hard, and often unhealthy." Why, my dear Dick, I am surrounded by the evidence of "sweating" down here in East London. Only a few weeks ago I found two poor sisters, not far from the place where I am writing this. One of them had not tasted food for four days, and the other was suffering from a serious illness, made worse by the work she was doing. They were making shirts at 11*d.* a dozen, and had to find their own cotton to do

it with. They worked up till one in the morning often. They were being "sweated" by a man who lived not far off.

Perhaps you think this is a town question, and does not concern you, who are chiefly in the country. But I must tell you there is "sweating" in the country too. You know that little village, Earlsmere, where you own cottages, just outside Bancaster? it is a nest of sweating. Next time I come to Beaminster you must take me over there, and I will show you the sweating system in full swing.

The women there do what is called "finishing" corduroy trousers, which have already been stitched by the machine before their arrival. The best work is paid at the rate of *2d.* per pair, and the worst at $1\frac{3}{4}d.$ per

pair. They provide their own thread at 2*d.* per dozen trousers. They can do about ten in a day, sitting hard at it. You would be surprised to see the rush there is and the struggling to get the work when the cart arrives from Bancaster with the "sweater's" orders. And these poor women are so thankful, even for this miserable pay, that they are afraid to let any one bring their case before the public for fear they should lose the little they have.

While I am on this subject let me tell you more about women's work, and some of the horrors associated with it. When I was in your study the other day, I saw on your table the "Life of Lord Shaftesbury." If you have read it (though, I am afraid, it looked suspiciously as if it had never been cut!) but, if you have read it, you

will have had your eyes opened to the awful degradation to which women and children were subjected only a few years ago. Children were made to work as long hours as grown-up people, they were kept to their work in factories and mines by being brutally beaten, and treated as badly as the poor negro slaves in the West Indies. Women and girls had to drag heavy trucks of coal along narrow passages underground, harnessed to the waggons by straps or wearing a girdle round their waists, to which was attached a chain passing between their legs. This kind of thing was put a stop to by the efforts of Lord Shaftesbury in Parliament, and I hope, dear Dick, if ever you get into Parliament you will work as he did to remedy some of these social evils. Perhaps you will say, "Things

are not so bad now, and do not call for reform." But let me remind you that there are plenty of people who oppose all social reform in just the same spirit as that which prompted those who in Lord Shaftesbury's days opposed him. And I want you to take care not to be amongst such, for I feel quite sure they are just as wrong as Lord Shaftesbury's enemies have turned out to have been. And it is a great question whether the condition of women's labour is not almost as bad now, though its badness may be of a different kind. A lady, who devotes her life to bettering the condition of women's labour, told me a short time ago that the women nowadays were worse off than ever. Certainly their wages are wretched. Three halfpence an hour is the average wage of women

workers in England! Do you realise what that means, Dick?

Now, I am going to treat you to a few details of women's work. Consider for a moment the shop assistants—those young ladies, you know, whom you see behind the counter when you accompany your mother on her rounds at the height of the London season. Have you ever thought how long these poor girls have to work, standing up in those close, stuffy shops hour after hour, having to keep good-tempered and polite in spite of the aggravating stupidity of most of their customers? The hours they work are as high as 70 or 75 hours per week. Their meals are eaten in haste, and they are allowed very little rest. Out of thirty-three shops lately inspected only four were found to have provided seats for their

women assistants. It is very common for girls who work in these shops to fall very ill with anæmia, or bloodlessness, and sometimes they develop phthisis, which of course means almost certain death. Yet they are very patient and do not complain. More patient than you were, Dick, when you had to stay in for just one long "after four" last summer half, to write out a "Georgic," which you richly deserved. Just remember, next time, that all the long "after fours" and "after twelves," too, right through the summer half and the holidays too, and, in fact, all the year round these poor girls are dragging out their existence in the way I have described above.

Then there are the laundresses. Their hours of work, too, are very long, running to $72\frac{1}{2}$ hours a week.

I read of a case of a laundress working 37 hours at a stretch, and I am told that 17 hours a day is common. Do you remember, Dick, when you and I stayed at the "Grand" just before we started abroad last year, and you insisted on having all your shirts washed and got up spick and span within a few hours of starting? That meant long hours for some poor girls that night to suit your convenience, while you were lounging at your ease, first at a stall at the Haymarket, and then at your uncle's club. And do you also remember how that same night when you came back to the hotel a man offered you some matchboxes for sale at the door, and I asked you not to buy the orange boxes with green stripes, and you laughed and said you would, just to spite me? Now, I had a reason for

asking you not to buy them. It was because they are manufactured by a firm who sweat their girls. They are paid very small wages indeed, and out of them a lot is taken for all sorts of absurd fines and expenses, which are exacted in true bullying fashion from the poor girls. Many of the girls who work there live in East London, and they suffer from what is called Necrosis, a disease of the jaw brought on from contact with the phosphorus employed in making the matches. So little care is taken in this factory to make the lot of the girls happier, that I have always dissuaded people from encouraging them in any way by buying the orange and green boxes.

Lately the girls have struck, because things became intolerable, and now

they have some of them been turned adrift altogether and cannot get work.

But there are worse cases than these. Some of the trades in which women work are terribly dangerous to health. Have you come across white-lead poisoning? Girls of about your age are sometimes afflicted with it through contact with lead. Their wrists become paralysed, and in bad cases they have convulsions and become unconscious; they sometimes die in three days after being seized, or if they recover they may be totally blind. In one hospital in the North of England there were 135 cases of lead-poisoning in five years. In one district there were twenty-three deaths in the same time, most of them being women. Before these words of mine are printed the new Factory Act will, I hope, be passed, which will put all

these trades under strict supervision and many of these horrors will be mitigated; but I mention them, dear Dick, that you may see and know the direction in which reforms are needed, when you go into Parliament and have a hand in making laws.

I have said very little about women's wages, and the miserable pittances they earn. In the hosiery and lace trades they earn very little. Wages in slack time may fall to 4s. and 7s. a week, or a halfpenny an hour. I have read of one poor woman earning 3s. a week, working all day and part of the night.

But in addition to the low wages, many women in factories have to put up with coarse jests and brutal bullying by men, with disgusting sanitary arrangements and unfair and vexatious fines, such as none of you schoolboys

would stand for a moment without rebelling. And yet I remember, Dick, when you heard of the Bancaster Rope Factory Girls' Strike last year, your only remark was, "Why don't they send the police to run those brutes of girls in for kicking up all this row!" Don't you think that instead of talking like that about what you are very ignorant of, it would be better to consider the matter and find out what is wrong and see if you cannot help towards a reformation? And especially do you consider what an awful temptation is put in the way of a young girl by the offer of low wages and hard work? She has the alternative of working long for these starvation wages, or of getting an easy living in that other and terrible way, which is, alas! too common. It has been

said that if people would work hard for the reform of the conditions of women's labour there would be much less need for rescue work, and this is, probably, sadly true. In old days young men thought it a noble and chivalrous thing to rescue women from danger and death. Chivalry is defined as "The reverence of strength for weakness wherever found." Believe me, dear Dick, the chivalry which we ought to revive in these days is the chivalry which will make our young men band themselves together to fight on the side of righteousness against the selfishness and cruelty which is causing so many of our women to suffer and perish. Just think of this. It is a well-known fact that the girls of the working classes are growing up stunted and unhealthy and feeble,

simply owing to the awful conditions under which they slave. This is not only awful for them, but awful for the future of England, because they are the mothers of the coming generation.

Now for a word about the *long hours* during which men and women have to work. I have already referred to some. Here are others. Hotel servants, barmaids, and public-house servants work as long as from seventy to one hundred hours a week. 'Bus and tram men work fifteen and sixteen hours a day, but the three chief occupations in which the long hours of the workers have attracted public attention are those of the shop assistants, the miners, and the railway workers. Parliament is dealing with this matter, but I want you to remember that in all questions Parliament will not and

cannot do anything unless it is backed up by the approval of the public. It is of great importance, therefore, that we should, all of us, form right and sound judgments about such things; and then, through us Parliament will be encouraged and supported in doing what is right.

There is a great craving throughout the world on the part of working-people for shorter hours of labour, and it is a very natural craving. You, perhaps, do not sympathise with it, because you have never tried really hard work yet. What a difference there is between your lot, Dick, and that of a boy of the working class, as it is called—a “cad,”* as you at Eton call him.

* Eton boys use the word “cad” quite inoffensively to mean “one of the lower orders” (so called) from *cado*, to fall (!).

You went to school when you were thirteen; he leaves school when he is thirteen. He enters upon a life of real hard work just when you are entering upon the jolliest time of your existence. Eton and Oxford for you; a stuffy factory or a gas-lit office for him. Cricket, football, bathing, and a hundred amusements at all times for you; close grinding at machines or letter-writing or book-keeping for him, with an occasional ride on his bicycle or a Saturday afternoon's game in the park. Sixteen weeks holidays when at school and six months when at college for you; a possible week in the summer and the four Bank Holidays for him. A jolly home with heaps of room and plenty of comforts and luxuries for you; an uncomfortable cottage, possibly a cruel father (though by no means

always), a herd of squalling little brothers and sisters, and one room only, to do duty as dining-room, drawing-room, study and smoking-room all in one for him. Plenty of good meat and a succession of "square meals" for you; an occasional plate of meat and an eternity of weak tea and bread-and-butter for him. Or (and in this I am afraid you do not appreciate your superior advantages) think of the splendid opportunities you have of reading the best books ever written, and looking at and possessing the beauties of art and nature. Just think, my dear Dick, of Beaminster Abbey with its library of ten thousand volumes, its pictures by almost every great artist that the world has ever known; think of the park of seventy acres with the bracken and the gorse

and the lakes and the terraces. What a cultivated, wise, refined being you ought to be compared with, say, Jack Green, my choir boy, who is apprenticed to an engineer; and yet, Dick, you can't think what a lot that boy knows, and what a "gentleman" he is in the truest sense. What would he not give to have your advantages? As it is, he has to be content with attending classes in his spare time, running in and out of our free library, and reading and seeing what he can of the great and the beautiful whenever he has the opportunity; but he works twelve hours a day, and it is very difficult for him.

Perhaps you would say to all this, "Of course, those boys belong to a lower class, and they cannot have the same advantages as we have;

we cannot all be equal." Well, Dick, what do you mean by equality? If you mean that everybody cannot have the same amount of money or the same talents, I quite agree with you; but I do not see why there cannot be much more of what I should call *equality of opportunity*. The difference between you and Jack Green is not a difference of nature. God made you both, and God has never said that you are to have certain opportunities for developing your nature and that Jack is not to have them. The difference between you is a difference of opportunity. You have had everything made easy for you; everything has, so to speak, been put in your way for you to use and to enjoy, and I am afraid, Dick, you have not made half so good a use of it all, as Jack

would have done if he had had the opportunity. Fancy Jack let loose for a whole day in your library! Why, we should never get him away, but (now don't be angry, Dick) you have never, I believe, opened a single book in that library; I think you told me so last summer. And how Jack would feast his eyes on your pictures, and how he would revel in the beauties of the landscape; and his little consumptive sister would get quite strong again if she could spend a year at Beaminster; and his father would never have been ill as he is, if he had been fed from his childhood with a quarter of the food that you have.

You think, perhaps, that I have forgotten the question of "shorter hours," with which I am supposed to be dealing. This is not so. I wished



to give you an idea of the origin of this demand for shorter hours on the part of working people. It is that they have at present so little opportunity for developing the powers and hopes which they feel, as it were, boiling within them. They are crying out for more time to themselves, for more leisure, and it is a very natural desire. They want to read, to amuse themselves, to study, to enjoy—as they have a perfect right to do—the good things which God has provided for all, and not only for a few. This was most pathetically put by the 'Busmen who struck for a shorter working day a few years ago. "We want time," they said, "to get to know our children"!

And so we find an agitation going on for what is called an "eight-hours'

day." I recollect walking with you in the park last May, Dick, and talking this matter over with you ; it was a Sunday afternoon, and there was a Demonstration going on. I think you used a bad word about the crowd which got in your way and kicked up a dust around your patent leather boots. Well, I want you to believe, as I tried to impress on you then, that the demand for the "eight hours" does represent the earnest desire on behalf of hard-worked people for more leisure, for more opportunity to live as God meant them to live. You told me then that Mr. Walker had once remarked that if the "eight-hours'" day were established by law England would be ruined, and I daresay many people will tell you that and put you against it. But just bear this in

mind. Even if the "eight-hours'" day is an unjust demand, the general desire for shorter hours remains a perfectly fair and reasonable desire; nine hours or ten hours would be a much shorter working day for some people than what they have now. Then, again, when it was proposed some years ago to have a "ten-hours'" day in the factories in the north, a very clever man said the result would be that "every engine in England would be stopped." What he meant by that was that by working the shorter time so little would be produced that other countries would be able to make cloth, &c., more easily and cheaply than England could, and so we should be ruined and have to stop our machines. But in spite of his warning the "ten-hours'" day was given, and the result

has not been what he prophesied. So nowadays, when Mr. Walker tells you that the "eight-hours'" day means the ruin of England, you can believe that possibly Mr. Walker may be wrong. It has been found by experiment that in some works men can produce quite as much and sometimes more in eight hours than in nine and ten hours. This is because they are able to keep up their attention and strength at full pitch for the shorter time more easily than for the longer, so they produce as much in eight hours as in more. Of course, this would not be the case in all trades. Many students of this subject agree that an "eight-hours'" day could safely be tried in a large number of trades and occupations, though not in all. Where there is little or no foreign

competition, for example, it could probably be easily effected. The following is a list of occupations in which it has been said by a competent student that the eight hours might be adopted: engineering, mining, chemical works, breweries, government and municipal works, such as gas works, tramways, &c. It has also been suggested that there might be with very little trouble an universal eight-hours' day for shopping—that is to say, all shopping could be done within the "eight-hours'" day if all agreed or were compelled by law to do it.

Anyhow, dear Dick, whichever way you look at it, this "movement" for a shorter working day is one that demands our serious attention, and must not be lightly put aside. To give you an instance of how selfish

the public is in this matter, I would point out that while the shop assistants have been asking for relief for about forty years or more and the railway workers for a much less space of time, the appeal of the latter has been responded to with much greater alacrity than the former. This is almost certainly because in the case of shop assistants shorter hours are to the disadvantage of the public, whereas in the other case their safety is more likely to be insured by granting the request of the railway workers.

It is no surprising thing, then, to find this almost universal demand for shorter hours of work. The wonder is that people have been content to go on so long without a murmur. No doubt it has been greatly due to the fact that until quite lately they were

not educated enough to realise their position. But during the last twenty-four years we have educated people up to a pitch at which they require leisure in order to develop themselves, as they know now that they must do. They have learnt their powers and possibilities, and they want to have space and time in which to realise them. You must not grudge them this, Dick. You should never say again, what you have said more than once in my presence, that "Education has done a lot of harm because it has taken the poor out of their place." It has done exactly the contrary. It has put them in their place. They have now found a place where before they had none. Their place is side by side with their brothers and sisters in the common life, with every bit as much

natural right as any one else has to be what God made them for. So do not be displeased, Dick, but rather feel rejoiced that they can now appreciate the value of leisure. You have been used to so much leisure that you do not really appreciate it, and you can hardly understand what this desire of the poor means. If you had been tied up like the working-people have, unable to call any time but sleeping-time your own, you would chafe as much as they do to get free. Education, then, is good, because it draws out of a man what is there to be drawn out and used. Let us encourage it as much as possible and rejoice that so many share it now with us, and let us learn to appreciate it more ourselves.

Before I leave this subject, let me

call your attention to another matter partly connected with it. It is notorious that the country districts are becoming gradually depopulated. Country people are going into the towns. In ten years the town population of this country increased 15·3 per cent., while the country population only increased at the rate of 3·4 per cent. One of the reasons usually given for this (though it is certainly not the only reason) is that country life is very dull, and men are seeking the excitement which they hope to find in towns. Have you ever thought what a great amount of truth there is in this? Think of your village at Beaminster. There is very little excitement there. Things go on in the same sort of way year after year. Supposing your life was as monotonous as the life of Tom Graves, your lodge-

keeper's son. Do you think you would like it? I expect you would very soon get out of it and go somewhere else.

But not only are the villages dull, but they are backward in many ways—in industries, for example. That little village of Earlsmere, which I have already mentioned, used to be the centre of a most important straw-hat making industry, but the people have not learnt the newest ways of making hats and the new patterns which people require nowadays. Consequently the trade has gone to Italy and China, and the women are relapsing into idleness, or taking to the slop tailoring which I have described. But this is a case, Dick, in which even now an industry might be saved, and the poor women reinstated in their work if only they could be taught. The

County Council want to start technical classes, but there has been much opposition from selfish people. Now I expect, Dick, you will find some day all sorts of opportunities of making it easy for boys and girls to learn trades in their native villages, and so help to keep them from crowding into the towns. For this "depopulation" of the villages, as it is called, is a very serious thing for the country. It over-crowds the towns with countrymen, who oust the townsman from his work and drive him into the ranks of the unemployed, and it deprives the country of those who would be the best labourers and workers of all kinds on the soil. Agriculture is, as you know, in a bad way. Your rents are not coming in as they used to do. But I want you to think of it not

simply as a question of rent, I want you to look upon it as a matter of vital importance to the country's welfare, that the life of our villages should be maintained, that men should be encouraged in every way to stay and work in the place, unless, of course, they happen to be men who would clearly do better in the towns. You have heard, of course, of the Parish Councils Act. Now, one of the avowed objects of the Parish Councils Act is to make village life a brighter, happier, and more interesting thing. When you are a little older you will, I most sincerely hope, be elected on to the Parish Council, and take your part as a villager* in working for all that is

* Dick objected to being called a "villager," but I stuck to it. He will be angry when he sees it in print!—J. A.

for the common benefit of the village. You ought at least to wish that the people in the village should have as good means of recreation as you have yourself—a good cricket-ground, clubs, library, etc. The new Act offers means of providing these in every village, and in many ways opportunities will now be opened to people which you, as a Christian gentleman and their brother, should rejoice to learn.

There is a great deal more that might be written on these subjects, but perhaps what I have said will have shown you at least this, that social problems are matters of extreme importance and seriousness, and should not be airily dismissed with an "I can't be bothered."

Now, Dick, I shall proceed to deal with some of the social reforming movements which are going on in our midst,

or, in other words, with some of the remedies proposed to meet our various social evils. Now I am going to begin with *Socialism*, because we must get clear ideas about this before we talk of anything else. I notice, Dick, that whenever I talk about any of these matters to you, you always say: "Oh, that's Socialism; that's all rot!" or perhaps you say, "Why, you don't want me to be a Socialist and blow everybody up, do you?" This makes me suspect, dear Dick, that you have very vague ideas of what Socialism is. In the first place, Socialism has no connection with the sort of Anarchism which leads men to try to blow up Houses of Parliament. Mr. John Burns, M.P., who is an advanced Socialist, talks of Anarchism as "madness." He says it is "a movement

that has but very little foundation in this country." He calls the Anarchists "rogues, criminals and idiots." Socialism, then, is not an Anarchic movement to blow up or murder anybody or anything. Nor, again, dear Dick, is it what you describe by that most expressive and elegant word of three letters, "rot." I can assure you Socialists are perfectly in earnest, and that their schemes, however impracticable they may seem to some people, are put forward in perfectly good faith, and therefore ought at least to be respected. As a formulated system, Socialism is comparatively in its infancy. Its most enthusiastic adherents would hardly claim that they have a complete answer to every objection, or that they see their way through all difficulties. We must not therefore

judge of Socialism exactly as we should of some old and well-tried system. But to ignore it altogether is a sign of foolishness and ignorance. Now, what is Socialism? In the strictest sense, Socialism is a new, political, and industrial system, which some say should be substituted as soon as possible for our present system. The leading feature of it would be the substitution of State property for private property, of collective capital for private capital. All the means of production would belong to and be worked by the State. "The State" would be the whole body of the nation acting through some form of executive, but on a thoroughly democratic basis. Socialists claim to be able to substitute a system of brotherhood in place of what they call the cut-throat competition of

our present industrial system. Instead of each one begging his neighbour, and each desiring to get rich at the expense of his brother, they say that we should have men all equally desirous of one another's welfare, and willing that all should have equal opportunities for developing their natural talents and gifts. Instead of a certain number of idle persons living on the labours of the rest of the community, all would have to do some share of the work, except, of course, the aged and incapacitated. Each worker, too, would be set to do, as far as possible, that work to which he was suited.

Perhaps you will laugh at all this, Dick, and say that it is an impossible plan. I agree with you so far that Socialists do not seem to have considered the tremendous difficulties that

lie in the way of realising their ideal, men and women being what they are, rather selfish and lazy by nature. But for all that Socialists mean what they say, and say a great deal that is true and very difficult to answer, especially if you are a Christian. And they do believe in their plan, passionately and earnestly, and really trust that it will bring about what we should like to see, a state of love and brotherhood. They are probably very greatly mistaken, but so are many other people who have not got half their eagerness and enthusiasm for mankind.

Especially I should like you to learn from them the importance of hard work being done by all for the sake of the community.

Don't you think, seriously, Dick, that a life of good, honest, hard work

for your country and your fellow-men and women would be much more satisfactory than, say, the life of your cousin, Ned Travers, who lives in Piccadilly, gets up at twelve, smokes and reads his letters, walks down to the club, lunches, reads the Society papers till four, strolls in the park, has tea with some friends, dresses, goes to the theatre, sups at the club, plays whist and goes to bed at three A.M. nearly every day of his life, and will finally die of gout. I do not want to say anything offensive ; but I must confess that your cousin Ned, in my opinion, is a most useless and worse than useless member of society.

Nor is an idle life bad for *men* only, but for women also. Why, Dick, did you do your best to thwart your sisters last year, when they proposed to do

some useful work in the East-end of London? You got quite angry when you heard that Lily had undertaken to teach the boys at Poplar wood-carving, and you made Violet cry because you showed no signs of interest when she told you about the factory girls' club she had been to see and wanted to help in. And yet, if you give it a moment's thought, is it not much more sensible, to say the least of it, for two young girls to do some such really useful work for society than to be spending day after day and night after night in a ceaseless round of parties, theatres and balls?

There are, then, beautiful ideas of hard work, self-sacrifice, brotherhood and such like, underlying these proposals of modern reformers, and I want to impress on you that Socialism is a more or less definite and an entirely

serious proposal to solve the social problem. I daresay you are saying to yourself, "Such a state of things as you describe will never be brought about in our day." Well, it is true to say that Socialism, pure and simple, is not within the range of practical politics. But though probably you and I, Dick, shall not live to see a complete system of Socialism established, yet we shall undoubtedly see, and, in fact, are now in the midst of many changes in our industrial and political system of a distinctly socialistic character. The great mark of Socialism is what is called "State interference." The State interferes with individual members of the nation, compelling them to do or to submit to certain things which, without such interference, they might be disinclined to do. Any laws which

“interfere” in this kind of way are socialistic ; and we have had a great many such laws placed on our statute book of late years, and shall see a great many more. Do not think, Dick, that it is only the Liberal party who pass Socialistic Acts of Parliament. I know that might make you suspicious of them. No ; the Tory party have passed and will pass such Acts also. It is not a question of party politics at all, at least, not at present. It may become so. Some think there will soon be a political party deliberately calling itself socialistic. Well, instances of this socialistic legislation are the Education Act (1870), which compelled every parent to educate his children whether he liked it or not ; the Free Education Act (1892), which compelled the public to pay for the education of all

children out of the rates ; the Factory Acts, which have regulated labour in factories, forbidding employers to employ women and children beyond a limited number of hours, or children below a certain age, or compelling them to submit their workshops and factories to inspection, regulating the manner in which they pay their wages, &c. I might give you many more instances of the socialistic tendency of modern law-making ; but what I have written will suffice to show you that the existence of it cannot be denied.

And, moreover, dear Dick, may we not be very thankful that it is so ? Does it not show that different classes of society are coming together more, and that we are all beginning to concern ourselves more about each other's welfare than we used to do, that we are, in fact, beginning

to live as brothers and sisters of one another? Do not, then, grumble when you have, as you will have, to pay high rates, but rejoice that you are allowed to take your part in helping your fellow-creatures to share in the good things of this earth, which God means for them as well as for you.

Now for a word about *Trades Unions*. They are societies of men in any one particular trade who combine to protect one another against any injustice being done to them as workmen, and to help one another in times of slackness of trade or in sickness or old age. In the earlier part of this century workmen were almost entirely in the hands of their employers, who very often treated them most unjustly. They were forced to combine to protect themselves. But at first it was illegal to combine in this

way ; it was a criminal offence to refuse to work in order to obtain higher wages. Gradually these "Combination Laws" have been repealed, and now "nothing is illegal if done by a workman or union of workmen which would not be illegal if done by any one else or any other union." The chief aims of unions are to increase wages, to reduce hours of work, to secure safe conditions of work for their members, and to defend individual members against unfair treatment. Do these aims seem to you, Dick, unfair in themselves? Of course, unions may make unfair demands, and may prosecute their aims in unfair ways, but then all societies of men make mistakes sometimes, and, on the whole, Trades Unions have worked very well, and have done a tremendous amount of good. And you must always remem-

ber that the Trades Union movement has been almost entirely in the hands of uneducated men who have had to teach themselves everything. Men of power and learning, instead of helping them, have held aloof or opposed them. The wonder is that they have not made more mistakes.

It is a common mistake to suppose that Trades Unions exist in order to make "strikes." You might as well say that a standing army exists to encourage war. An army is kept up in order to prevent war; so a union aims at preventing strikes. The more organised and orderly a union is, the less likely is it that there will be a strike; strikes are never resorted to by the best unions except as a last resource. But there are cases when a strike is necessary and when the money

which it costs is well spent. So, dear Dick, when you hear of a strike, instead of condemning it at once, find out what the causes of the strike are ; get information from both sides as to the points at issue between employers and men ; consider whether the demands are just or unjust, and then form your opinion. Each strike must be discussed on its own merits and pronounced right or wrong accordingly. Sometimes a strike is condemned because it inflicts suffering on innocent persons. Women and children have to starve. Of course, that is very sad, and it is to be hoped that we shall soon find better ways of settling our differences, just as it is to be hoped that in time nations will cease to go to war any more, and will make up their quarrels by peaceful arbitration. But, meantime, do remember that

even starvation may be rightly and nobly faced for a good cause. There are some beautiful points in people's character which sometimes appear in a strike. During the Dock Strike in 1889 there was wonderful self-sacrifice displayed. One working man, whom I know (just to take one instance), pawned his watch and went hungry in order to feed his starving brothers and sisters. One word more, Dick. I remember at the time of the Bancaster Strike, you were reading in the paper about the girls who wanted to go in and work for twopence an hour, and were not allowed to by the Union, and were called "blacklegs" for wishing to do it, and you said that it was a great shame not to allow them to work for as low wages as they chose. But you were wrong, Dick. Does it not strike



you that there was something really noble in the girls all sticking together for what was a perfectly fair and just demand (as their master afterwards allowed)? And don't you see that these "blacklegs," as they were called, were simply spoiling the whole thing by their willingness to work for starvation wages? You know how you dislike a boy who won't play football. You bully him and tease him till he comes in with the rest. As long as you don't hurt him, I think you are probably doing what is quite legitimate. He ought not to be allowed to stand outside and spoil the united action of the rest of the boys. How much worse, then, were the "blacklegs" who by their action tried to spoil the work of their sisters in obtaining for the whole body of girls fairer conditions for their labour.

You will understand, Dick, that I only approve of such methods, provided the original demand of the strike is a fair and just one. For an unjust strike of course no excuses ever can be made at all. But we all dislike strikes, and we should like to do without them. Attempts have been made with some success to form what are called *Conciliation Boards*, that is to say, meetings of the masters and the union men which are regularly called together to discuss all matters connected with their particular trade. By coming together in this way in times of peace, very often disputes are warded off altogether. There are other methods of business which are calculated to lessen the likelihood of conflicts in trade. One is called *Co-operation*, a system by which employers and employed are joined in

one set of persons. Co-operation is "the effort on the part of a group of workmen with capital, which has either been saved by themselves or voluntarily lent to them, to engage in industrial enterprise in a corporate capacity." The workmen start a business on their own account, and, after deducting a certain amount for working expenses, share the profits. Those who started Co-operation fifty years ago thought it would supersede all other methods of employment, but it has not done so, partly because the manager of the concern is frequently lacking in business knowledge and skill, and partly because, when a co-operative business succeeds, the original members instead of going on working at it, take their share of the profits and go off to other trades thus

becoming mere shareholders in a company and not real co-operators. I have mentioned Co-operation, Dick, because I think it may interest you. The idea of Co-operation is a beautiful one and seems to some people more feasible than Socialism, and one cannot but hope that as a system it may yet be adopted more extensively.

Besides those I have mentioned there are many other plans for solving social problems. It might open your eyes, Dick, a little to read of some of them. Read, for example, General Booth's "In Darkest England," or the reports of the Church Army to see what plans are proposed for dealing with the "unemployed" in labour homes, farms, and colonies. Or you might read books on the rural question, and see what various proposals are

being made and plans attempted for improving the condition of the agricultural population. A list of such will alone give you an idea of the vastness of the question : there are proposals for allotments, small holdings, peasant proprietorship, fruit farms, co-operative farms, &c.

For you, as a future landlord, there is a special reason for studying these questions. You should find out which of these particular remedies is likely to be most effectual in your particular district. For example, small holdings might succeed in one part of the country where there was much pasture land for dairy farming, while fruit farming or market gardening might be the occupations to encourage in another district.

It would be well too for you to

make yourself acquainted with the subject of *Emigration*. Many consider emigration the great way out of our troubles, because it relieves the overpopulation and opens up fresh fields for our trade. Possibly a good deal more might be done than is being done in our own country to provide work and to develop industry. There are said to be tracts of land in England uncultivated which might be put into cultivation at once and made to produce. But anyhow emigration is a very important remedy for social distress, even if it is not the most important. There are, undoubtedly, countries abroad, the value of, and opportunities offered by, which are as yet not known. Why should not you travel, Dick, with a definite and useful object in view to find out where and in what way emigra-

tion from England can best be carried out? Then, too, you can assist men and women to go abroad, you can find out likely young fellows for emigration (because it is of no use to send old or idle people), you can even transfer whole families with advantage sometimes.

And then, of course, there are proposals to meet all our difficulties by *Legislation*. Certainly Parliament can do a great deal, as it has already done in such matters as the Housing of the Poor and the Factory Acts. But as I have already hinted, Parliament cannot do all; much more may be looked for from the growth of brotherly feeling and unselfishness in all classes of the nation. And this, dear Dick, is what you must concern yourself with, now that you are young. You boys at school are

having your characters formed. That old saying, "The boy makes the man," is very true. It depends on what you boys are made now what you will be when you grow up. And what a glorious thing it will be for England if there grows up a race of unselfish men, men who will to their dying day devote themselves to brotherliness and love for their fellow-men, men who will be honestly indignant at injustice and unrighteousness and will work hard to make this world a better place!

I don't want to preach you a sermon, Dick, but I must say that I do not believe this better state of things will ever come to pass, except by the power of religion, or, as I should prefer to say, by the power of Jesus Christ. Jesus Christ's life was a life of unselfishness, and He told us to be like Himself.

But more than that, He offers to help us to be like Himself. He changes our nature, and though left to ourselves we should be very selfish and unbrotherly, by His Power we can become just the reverse. Do believe, dear Dick, that this is what your religion is meant to do for you. Don't think that religion has got nothing to do with these things. Religion is meant to enter into every part of our life, and, therefore, into our politics, our trade, and everything else. Jesus Christ will make you a good citizen and a good landlord, as well as a good private individual. I hope now, Dick, I have shown you why you should be bothered by social problems, and I hope you will make up your mind at any rate to look closely into all these matters and resolve to take some part, however

small, in removing the evils which disgrace our country.

Let me make a few suggestions in conclusion.

1. Always respect the poor. Do not patronise them or affect a superiority over them which you do not possess. Learn to look on them as your own brothers and sisters, human beings with just as sensitive feelings as you have yourself. Never say or do things to them which you would not say or do to those who are called "of your own class."

2. If you believe them to be your brothers and sisters, you will feel just as anxious to rescue them from evil surroundings and cruel conditions of life, as you would if they were of your actual family. Realising Brotherhood will make you determined to fight

against "sweating" and unjust treatment of the poor, especially of women and children.

3. You will, therefore, not in any way encourage those who are responsible for such evils. For example, you will as far as possible avoid dealing with those who by paying unfair wages, or by neglecting the welfare of those they employ, are offending against the law of brotherhood, and are making the condition of the poor worse. It will be difficult for you to do this while you are quite young, but bear it in mind to think about when you are a little older. You might begin by avoiding very cheap clothing (not that you get much of that at Eton). Cheap clothing means that some one (probably a woman) has been "sweated" in order to make it. Ordering clothes at the last moment,

and so leaving no time for the workers to make them, also leads to "sweating," and you can avoid that easily. You will also make inquiries as to where your money comes from. Much of your income comes and will come from shares in various business concerns. It is your duty to find out if the business is conducted properly and is not doing harm to any one.

4. Believe in everybody's right to equality of opportunity. I have already said something about this, but I repeat it. Everybody has certain natural powers given him by God, which he is meant to use and enjoy. You have no right to deprive your fellow-man, without reason, of what God has given him. Under our present fashions, numbers of persons have very little opportunity. It is your

business to lessen this evil as much as possible. You should make it as easy as possible for people to enjoy the fresh air and beautiful scenery at Beaminster ; you should allow as many people as possible to see your pictures and all the beautiful things you possess. Lend them to public Art galleries and museums. So, too, you should support all movements for extending education to those who have at present little opportunity of getting it.

5. Look upon all you possess as a trust given you by God, to use for others. Take care that all your money is spent on good objects. Take care that no one on your estate is suffering through your carelessness and negligence. There is a saying which runs "Property has its duties as well as its rights." This is most true. Do not

be content with saying, "What am I obliged to do?" but "What *ought* I to do?" "What is my duty?" "What does God want me to do?"

I have spoken to you chiefly as a country landlord, but you must always remember that the Montmorency London estate will almost certainly become yours some day. This will involve a still greater responsibility. There are "slums" on that estate which are a disgrace to any civilised nation. These will have to be seen to. There is another great evil, too, there. About every fourth house in one of the streets which will belong to you is a "public-house" or "beershop." Now *you*, remember, will be responsible as the leases fall in for their continuance. I hope you will reflect on this, because this curse is killing your

brothers and sisters, both body and soul, and it is a terrible thing to have any hand in that.

6. Never think that because you are rich that, therefore, you are not bound to work hard. An eldest son is just as much bound to work as a younger son. Every Christian man must "labour truly," as the Catechism says. It has been said that "a rich man has his wages paid in advance." This means that his money is given him by God on the understanding that he is to do the equivalent amount of work. Of course, this does not necessarily mean manual work, or even professional work. But each man should do some honest, hard work for the benefit of his fellow-man. He should be a "producer" of something for the world's good. Do not fall into the

mistake of thinking that you are helping your fellow-creatures by being luxurious and idle. An idle man, who spends his money on luxuries, is not producing anything or making the world a bit better. He is, in fact, keeping the progress of the world back, and he is, therefore, a pest to society. There is plenty of honest work for you to do if it is only in looking after your property. You will be a large employer of labour, and you will be responsible for many things. The question is, "Are you going to leave it all to be done by agents and stewards, and just pocket the proceeds, or are you going to enter into it all yourself, and learn how to guide and direct it?" Dear Dick, I sincerely hope it will be the latter. You have a grand opportunity of being a useful member of society.

You can lead men if you wish, you can inspire them with glorious hopes, if you will only show them you are in earnest and intend to give up time and pleasure for their interests as well as your own.

7. Do not look on money as the be-all and end-all of life. Only look on it as useful for doing good to yourself and society. Look upon goodness and justice as the noblest aim of all. "As to position in life, the position I wish to attain, is that of a man, consumed with the thirst for righteousness," wrote Arnold Toynbee, when he was quite young. He became one of the most thoughtful of modern social reformers. Of course this may cause you to be thought peculiar, but you must not mind that. You must dare to be different to other young

fellows. You call Vassall a "sap," but probably Vassall will do much more good in the world than your friend Castlemarsh, who has begun by getting ploughed for his matriculation.

8. Determine to study social questions. You have the prospect of a good deal of leisure, and it will be a grand thing if you resolve to use it in studying these matters. We want more thinkers and students. Many men who would willingly help in solving social questions, simply have not the time to study them deeply enough to do much good. But such young men as you, Dick, have plenty of time, and you owe it as a debt to your country to spend it in thinking and reading, and when you have thought and read, in acting upon what you have learnt. Do make a good

start, Dick, when you go up to Oxford next term. Don't fritter away your time in idleness, nor your money in useless extravagance. I want to attract you to these social questions, because I firmly believe that it is in them that you will find that which will make your life an interesting thing, and will give you a purpose for your existence.

9. Lastly, do bring your religion into all this. Be an upright follower of Jesus Christ and believe that He is the only One who can really help us to solve our social problems. If we are to become unselfish, it is only He who can make us so. Let us follow Him loyally, even if He calls upon us to make some great sacrifice of money or time for His sake.

Perhaps, Dick, He wants you to go

down when you are older to one of the missions or settlements in East London, where many young Oxford and Cambridge men live and work amongst the poor. Perhaps He wants you to do something even more than this, like the rich young man to whom the Bible tells us He said "Sell all thou hast and give to the poor." Or He may wish you to stay exactly where He has placed you, but to work much more vigorously in that position for your own sake, and for your fellow-men. As I have tried to show you, there is plenty for you to do where you are.

But whatever He wants you to do or to be, you must obey Him and show yourself a good, honest Christian.

Now, I have given you a sermon after all, but you must forgive me! What a beautiful England this

might be once again if only we could learn to live as brothers! And this is what I want you to learn to believe, and no more to say, *I can't be bothered.*

Your affectionate friend,

JAMES G. ADDERLEY.



pp 7. od

4 18 23 27
46 48 54 61 82

**THIS BOOK IS DUE ON THE LAST DATE
STAMPED BELOW**

Books not returned on time are subject to a fine of 50c per volume after the third day overdue, increasing to \$1.00 per volume after the sixth day. Books not in demand may be renewed if application is made before expiration of loan period.

APR 14 1921

UCLA
INTERLIBRARY LOAN

AUG 16 1972

THREE WEEKS AFTER RECEIPT
NON-RENEWABLE

72-5243

INTERLIBRARY LOAN

JAN 7 1976

UNIV. OF CALIF., BERK.

REC. CTL. FEB 17 77

DEC 10 1976

APR 21 1998

FEB 4 1977

U. C. BERKELEY LIBRARIES



C058003145

78122

HI 8390

.A2

UNIVERSITY OF CALIFORNIA LIBRARY

